

## EDITORIALS.

[COMMUNICATED.]

## POLITICS versus RELIGION!

MAN is a being possessing religious tendencies, however persistently this may be denied by one here and there, who may have but little of them in his composition. There is an instinctive appreciation of some overruling power, and an irresistible inclination to seek sympathy and communion with that being, more particularly under circumstances which show man his weakness, frailty and inability to cope with many of the facts of life.

This is the basis of so-called "natural religion." But all religion, even that which most in detail has been revealed, is natural; that is, it supplements or gives right direction to inherent functions, and best harmonizes the entire organization and consequent duty of man.

Many have an idea that religion is embraced or circumscribed by belonging to a church, and that recognized membership with any church will answer the religious needs; one being just as good as another for all purposes of training, of discipline, of idea propagating and truth telling; and indeed that form is nothing, fashion something, and feeling the main element to be considered in such associations.

There are those, however, who have choice in regard to their church. These are not always satisfied with the Church of accident, or the church of their fathers. They want a church to suit a vague idea they may cherish as to government; some stickle on authority, some on lack of authority; or what might be called democracy; some want an ordained ministry, others think that ability to speak implies a higher than man's ordination; some want a church where each congregation is independent of other congregations holding to the same tenets; others want a church exhibiting more solidity and managed by a conference of ministers; others again claim and prefer lay representation as well as ministerial. There are those who want a scriptural ministry, (fourfold as they call it); others who want ordinances and in them take their solace, and care nothing for ministerial function. There are those who would prohibit their ministers from taking any part in State matters, and there are those who favor the most intimate union of Church and State. Certain religionists there are who care nothing for priest or ordinance, but want every member to wait for the moving of the spirit and thus individually become more and more susceptible to the higher life.

The main argument to be drawn from this diversity of religious vagary, is the fact, that religion is a normal element of man's nature, and that, like all other features of his organization, it needs culture—the best culture, that the best results may follow.

It may readily be conceived at this point of the argument, that the author of man's being implanted this religious sentiment or tendency, as He did all other tendencies and needs of the same organization; and that if communion between the two were possible, such methods would be imparted as would enable man to subserve the ends of his creation.

That creative wisdom which gave the earth and all its elements for man's physical sustenance, surely can and must as inevitably give; all that ministers to man's spiritual subsistence. And creative power might be impeached, if for the lower nature there was made provisions, and the higher was always at the mercy of accident or chance.

The Christian world teaches, that in the person and walk of Jesus, "God was manifest in the flesh." All the ancient nations have tradition and theory in regard to their teachers and saviors, bearing unanimous testimony to the possibility any way, of such revelation as almost every man really feels necessary, at all events for him. And it is curious, that with all the sectarian perversions of the character and work of Jesus of Nazareth, there is in heathen lands an increasing acknowledgment of the lofty position He held among the great ones of the human race.

What with this Christian and heathen appreciation of the Savior, with all the vast variety of estimate, need it be surprising that there are those who accept more decidedly and literally His sayings and methods than

do others? These believe Him to have been specially sent of God to teach; to have been specially appointed to establish those ordinances which are most efficacious in respect to man's spiritual interests; to form such organization or "Church" as should, within itself, contain the elements of culture and progress, in a spiritual sense; and that such authority should be inherent in it as would in practice best subserve the growth of needful spiritual life! And that the ideas cherished by men thus placed, by an organization thus endowed, would be felt in all the ramifications of life, need not be a matter of surprise. The revelation of man's origin, the realization of divine purpose in giving him a being on the earth, and the comprehension of man's future after this life shall pass away, must give tone and color, must give earnestness and decision in all public and private duty and responsibility.

To say that a man with these conceptions is unfitted for office; for positions of public trust; for the duties of legislation; for prominence among his fellows; is to give the lie to all our experience and practice in other directions of social and practical life. In the employment of servants, when we engage a mechanic, or seek the services of a professional man, we want those of the largest experience, and of the best conceptions relating to their prospective labor. We discard the ignorant, the unreflecting, the self-seeking, the humbug, the fraud and we turn naturally and instinctively to the one who best comprehends the duty to be performed.

And when a man brings with him into public life, true ideas of his relationship to God and to his neighbor, his politics will be on the right; he may not be a Democrat or a Republican in the party sense, neither will he be a sycophant to those in power, or a traitor to those who give him position, but he will infuse into the political atmosphere the breath and life of Heaven, and use all his energies and opportunities for the welfare of man, for the triumph of true principle, and for the glory of God.

True religion and true politics are both the product of the inspiration of the spirit of God, and will move any nation, or section of a nation onward and upward; while false religion and unrighteous politics, will sink any people or nation into degradation, no matter what its resources, how lofty its self-estimate, or how great its numbers or its assumption of rule.

## "THE MORMON METROPOLIS."

A SPECIAL representative of the Boston Herald has been traveling across the continent, and spending a little time in Utah, has been writing up the "Mormons." According to the impressions made upon him by what he has seen and heard. He has considerable to say on the tithing question, estimating the annual receipts at \$5,000,000, admitting, however, that "nothing is absolutely known about it by the Gentiles," asserting (erroneously) that the "Mormons" know nothing about it themselves, and intimating that it has been used to bribe Congressmen. Apart from such groundless speculations as this, he writes very fairly, and we believe conscientiously. On the tithing subject he says:

"The tenth part of the increase of the property of the Jews was granted to the Levites under the old Hebrew theocracy, and the early Christians voluntarily yielded one-tenth of their income for religious purposes. Why should not the Mormons, who assume to have revived Christianity in its ancient simplicity and purity, follow the example of the founders of the church?"

In relation to our business men he remarks:

"The principal Zion's Co-operative Mercantile Institute, a very large establishment, where goods of every variety are kept, is in this city, with branches in all the towns of Utah. It does a big and prosperous business, apparently, and the branches share it to a degree. The co-operative principle, I believe, strictly followed. I have repeatedly been in the huge store, which seems to be carefully and intelligently conducted. All the indications are that the Mormons manage their affairs wisely, and to their own advantage. They may, as a body, be ignorant, prejudiced, narrow, intolerant,

superstitious; but they betray none of the vices or defects commonly found in a community of their limited intelligence."

Of course, in saying anything favorable of the Saints, something unfavorable has to be thrown in to make it palatable to the public misled by the false reports concerning us. The ignorance, prejudice, intolerance, etc., were not seen by the writer, for they do not exist to any noticeable extent among the "Mormons," but he merely says "they may be," etc. He gives the following tribute to the industry of the people here:

"They have wrought marvels here by indefatigable industry and perseverance, converting a most unpromising region into fertility and prosperity. I gravely question if any number of ordinary families had come, when the Mormons came, to this then uninviting spot, whether they would not have abandoned their undertaking after several years of hard, unremunerative labor. The Saints had limitless faith in their destiny, in the power of work, and, having resolved to succeed, they succeeded. They believed that God was on their side, and this belief, though a mere superstition, must have helped them greatly. Delusion and illusion are undeniably among the productive forces of human nature."

Utah was considered most unpromising, agriculturally, when the advance guard of Saints reached here, a year prior to the date of the treaty, by which Mexico ceded a part of then Upper California to the United States. Nearly the entire region of what is now the territory was asserted to be hopelessly sterile, and most of it might have remained so but for the extraordinary energy and hard work of the Mormons, who, to this day, mainly support themselves by husbandry. From the first settlement here, there has been little rain—it has increased of late—and irrigation has in consequence been necessary almost everywhere. The soil is generally fertile when water is applied to it, and the Saints have rendered it fruitful by irrigation wherever they have settled. Corn, wheat, oats, hay, barley, potatoes, wool, dried fruit and dairy products are the chief staples, and cattle raising is profitably conducted on many of the plains where agriculture is impracticable."

Then follows something in relation to the mineral interest. He gives some statistics of the ore product of the Territory, and adds:

"The richness of the territory in precious ores has, however, been the main cause of Gentile immigration, which must continue to increase. If Brigham Young had foreseen the mining future of the region, he would hardly have chosen it for the establishment of his church, because he would have known that mines would always attract his old enemies, and he came to an unbroken wilderness, beyond the boundaries of civilization, in hope of avoiding them forevermore."

He would no doubt be surprised to learn that the richness of this region in the so-called precious metals was well known to President Young and many of his brethren, and that this locality was not chosen in the usual manner of colonizing, but by the direction of the Almighty, who no doubt has a full knowledge of the mineral as well as other capabilities of the country. He says further:

"All these mines are inimical to the numerical and political preponderance of the Mormons, and so regarded by them. They have nothing like the influence they once had, and it is altogether probable that in a few years, they will feel obliged to move again. Where will they go? Where can they go to escape what they consider the contaminating presence and power of the Gentiles? Alaska is not so distant nor so unlikely to be settled now as Utah was when the Saints selected it for the New Jerusalem. What will happen here will, in time, happen there. There seems to be no prospect of the Mormons getting away from the Curse, as they count it, of tainted and pagan civilization. No part of the continent seems to insure them a resting place. Salt Lake is assuredly prosperous, few towns of its size in the west or east showing more mercantile activity. The Gentiles ascribe this to their energy and enterprise, but the Saints claim credit for it, saying that their heathen foes have flocked here to profit by the result of their hard work and pioneer courage in invading for spiritual freedom's sake, a sterile solitude."

These imaginings are to be taken as mere matters of opinion. Time will show the outcome, and the Latter-day Saints have not the slightest fear or doubt as to the results. The correspondent gives a good description of Salt Lake, its bathing facilities, its properties and peculiarities, its first discovery, etc., and continues:

"The lake reminds one in many respects of the Dead sea, and its resemblance had its influence in deciding the Mormons to settle here, associating the neighborhood with Judea, and prompting them to name the strait connecting the Salt and Utah lakes the Jordan. They have copied various features of ancient Israel, and claim to believe that they, like the old Jews, are under the immediate direction of God."

His next point is the moral condition of the people here. On this he says:

"The morals of the Saints, using the word morals in their ordinary import, are very good in and about Salt Lake. Most of the Gentiles admit this, but declare that at Provo, Manti, Sanpete and other small towns in the south of the territory, the Saints are very different; that here they are on their good behavior, as Salt Lake is a sort of show place, employed to give a favorable, though erroneous impression of the life of Mormonism. They allege that here the well-to-do leaders extend hospitality to strangers and deceive them with flattering tales which examination will not bear out. I cannot say whether this is true or not; but I may say that no Mormon of any order has evinced any disposition to entertain or wheedle me regarding the manners or habits of his people. It might be thought, too, that the intelligent or influential Saints, asserted to be very shrewd and worldly, would think it desirable to make the Church appear at least plausible to journalists, who surely do as much as any other class can to frame public opinion."

In the relative morality of Salt Lake City and the country districts of Utah, the writer has been deceived. What immorality there is in Utah is confined almost entirely to the cities where the "Gentiles" most do congregate, the vices of Christendom being almost unknown outside of those centres, to which they have been to some extent imported by those who make the greatest outcry about Mormons. On the religious theories of the Saints he remarks:

"I have heard both sides again and again, and while I do not in the least sympathize with polygamy, I hold that the theological assumptions of the Saints are no more hollow or absurd than those of some other creeds. The Mormons are at a disadvantage in having had their marvels recorded within the last 54 years, while more widely received religions had their foundations ages since."

If Joseph Smith's actual career, omitting all the supernatural, had been presented with a background of 20 or 30 centuries, exalted by the unfamiliar and idealized by the mysterious and unknown, he would have appeared as picturesque and as inspired as Brahma or Buddha or Moses or Mahomed, or other prophets and Saints. Palmyra or Manchester, N. Y., Commerce or Carthage, Ill., and 1827 seem to the American mind, altogether too modern and prosaic to appeal to the imagination or the emotions, without which faith in the supernatural cannot well be acquired. Benares or Delhi, Mecca or Medina, the middle ages or remote antiquity, help out the theologic myths or traditions as nothing that savors of the common or the contemporaneous will or can."

The concluding portion of the interesting letter which is signed J. H. B., is as follows:

"That the Mormons like nearly all communities styling themselves Christians in this country, are free from the ordinary vices, there seems to be no reason to doubt. Impartial observers like Lieut. Gunnison of the topographical engineers, William Hepworth Dixon, R. F. Burton and Jules Remy, have borne testimony on this point in their behalf; As I have said, the bulk of the Mormons are narrow, uneducated, intolerant and capable of violence in the cause of their church, or under the counsel of their magnates. They themselves have, in the past, been treated with violence enough, but

hardly any of them are lazy, intemperate, dishonest, disorderly, in the common sense, brutal or libidinous. They will compare most favorably with the Gentiles in the same grade of life and intelligence throughout Utah."

The testimony here borne to the industry, thrift, morality and sincerity of the Saints is based on what the writer saw; the inferences about their "intolerance" and "capability of violence under counsel" are drawn from things that he has heard, and that too from the lips of persons who are diligent in slander. Altogether J. H. B. has endeavored to do justice to Utah and is entitled to credit for his veracity.

## A FEW REFLECTIONS ON EDUCATIONAL ECONOMY.

One of the best practical advisers on political economy and education, that I ever listened to or read after, was the late President Brigham Young. He used to say—"Create employment for the people and pay them for it, and let them pay for the education of their own children." And I think now of men who profess to have the welfare of the people at heart, that it would become them to devise plans for the encouragement of industry, say light employment, such as women, girls, and children of both sexes could be engaged in, such as knitting, sewing, the culture of silk, the making of our clothing, etc., etc., so that widows and orphan children could have something to live upon, and poor people have means to pay for the education of their children, so that they need not have to go to the Bishops as they now have to do and beg of them to raise means to pay for the tuition of their children.

I am no advocate of free schools, unpopular though the admission may be. I am too much the friend of the poor consumer. The unthinking may say, "Oh, free schools would be sustained by taxation, and the greatest part would come from the rich." It might be so indirectly; but let us see. The capitalist lends his money to the poor man, who is struggling to accomplish something; he mortgages his property to said money lender, but the poor borrower pays the taxes. The taxes of the merchant are increased, and he increases the profits on his goods. The taxes of the farmer are increased and he has to charge more for his produce. The taxes of the manufacturer are increased and he charges more for his wares. The taxes on the railroad are increased, the company increases the price of freight and of fares. And thus the great public, the consumer, pays the taxes. And who are the largest number of consumers? The laborer, the mechanic, the artisan, the farmer. Each of these poor men pays as much as the rich in proportion to the amount he and his family consume, and when men advocate and seek to enforce free schools, it is evident to me that they have not given the subject due consideration or they have "an axe to grind."

I prefer to send my children to schools free from political control, where the teachers would be of my own faith, where principles that I believe to be true, yea, religious principles and prayers, are inculcated, and I would not have people taxed who are not of my faith to build school-houses or pay tuition fees for the education of my children, and this I have always advocated. But when our laws have said you shall collect taxes, why I have aided in seeing that they were not exorbitant, and have aided in paying them out for the purposes for which they were collected, but I have found out that those who advocate free schools will not pay if they can help it.

THOMAS TAYLOR.

## UTAH LEGISLATURE.

## COUNCIL.

Monday, Feb. 6, 1882.

Council met pursuant to adjournment. Roll call: Quorum present.

Councillor Barton presented a petition from W. R. Smith and 258 others, of Davis County asking that section 1 of the act providing for the means of raising revenue for the Territory of Utah be amended so that six mills may be assessed and appropriated for the use of District schools. Said petition was referred to the committee on education.